M1001
Monday, June 13, 1966
New York City
Group II

Mr. Nyland: So, maybe it's not necessary to remind you that this is the last time for a little while; and I mentioned it last week, so if there are any particular questions that you have in mind, let's talk about it tonight. But, also about coming back, I'm not quite sure when. It will be towards the end of July, and most likely you will attend ... when is it going to be John—the general meeting together.

John: Tuesday sight.

Mr. Nyland: Tuesday evening. John will know when I'm coming back for sure, but it will start again on a Monday in a regular way.

Yah?

Eve: Can we turn this fan off?

Mr. Nyland: Yes, turn it off.

Eve: We can't hear you.

Mr. Nyland: The fan doesn't do much good, does it.

So, John or, ah, the secretary of this Group—Lloyd—will know. Oh, Lloyd, will you be here? Lloyd?

Lloyd: Yes sir?

Mr. Nyland: Will you be here by the end of July?

Lloyd: Yes, I hope I'll be here at the end.

Mr. Nyland: You'll be back again, huh? Good. Then you can make contact with him.

All right? Let's have whatever you...

John: Excuse me. If enough people want to get together Monday, could we listen to tapes? The general meeting will be Tuesday—the discussion—but it seems, uh, people want to get together.

Mr. Nyland: If there are enough people there. You'll have to select a tape, though.

John: Yes, sir.

Mr. Nyland: When would you have that, then. Thursdays?

John: No, I was thinking of Monday night.

Mr. Nyland: Monday night. It depends on the number of people and the kind of tapes.

John: Yes, sir.

Mr. Nyland: All right. Who would like to listen to tapes. Well, there is enough. I don't see what you ... I want to say ... [laughter] All right, then.

Questioner: I would like some information on working on centers. I would like some information in terms of, ah, helping me develop my intellectual center, and at times it seems very unhappy if I don't have some moving center work each day, and I'd like to have the practice in work in that area. And also, I wanted to clarify some experience in Observation of the moving center. It seemed like you had mentioned that the, ah, part that was observing was ... was it an intellectual center?

Mr. Nyland: Well, at least it could be—to begin with.

Questioner: Well, it seemed like ... I've had a number of experiences—one yesterday—where I was making movements where I felt like my arm was a crane, ah, like a sailor going through motions. And it felt very icy cold, as if the part observing was observing a piece of machinery just moving, like a derrick. And, ah, it didn't feel like the experiences of observing the body on the street—you know, the usual operations—but it seemed very much like it was perhaps a higher part of moving center observing.

Mr. Nyland: No, I don't think so. I think it was your ordinary mind. As soon as you start to describe that it was like a derrick, and also even when you say it is cold ... it's cold... You say it was cold?

Questioner: Cold. Icy cold, like a cold in a sense of unemotional.

Mr. Nyland: All right. Yes, that may be so, but as soon as you start to define it as a certain condition, it's your ordinary mind. No, I'm afraid that the mind really tries to take over every once in a while from, if it possibly can, from any kind of Objective faculty, even if it is very small; and that exactly because it is small it can be pushed away easily by the ordinary mind functioning, and it is not as yet strong enough to oppose it. And the ordinary mind, I think, is clever and tries to tell you that it is doing the same thing a little easier.

You know, it is difficult to be Objective and to remain Objective, to remain even Awake, to extend an Awareness for longer than a couple of seconds, even. And for that reason, that anything that ... when the mind—ordinary mind—starts to question that a little bit, I've explained that between the two things in the mind—two mental functions—that in the beginning they are not friends. Because the subjective mind is a little afraid of anything happening there that might be different from the usual conglomeration of subjective functions. The mind takes care of a variety of things in different parts of the mind, and all are more or less related and they tolerate each other because there is no menace of one to the other. If I want to ponder, the formulatory section doesn't object to it. If there's a little bit of a feeling in it, it seems as if it belongs to the mental qualities as I know it. Pondering and all the rest that goes with it, simply goes on and I keep on observing. And I'm observing with my ordinary sense organs. It is recorded. I hear things, I see things, everything seems to fit together and no one is an enemy of the other; because all of them belong to me, and I'm so used to it that any kind of a process that takes place in the mind is tolerated by any one of the others. But now when I try to introduce some other kind of a faculty—and an Objectivity which is quite different definitely different from subjective mind—then all the subjective factors, all the subjective parts of my mind start to look at this new intruder as a neighbor they don't want.

You see, there is a conflict in the beginning; and it is very often because the subjective mind does not know what Objectivity means, and they look a little askance at anything that comes in, thinking that perhaps it might usurp their power and take over. For that reason, all of them together are a little bit afraid. And for the sake of eliminating any kind of a mutual enemy they will even bind ... bond themselves, or combine together, in order to have more strength to get rid of the bad neighbor first, and then they can settle their own affairs.

So, for that reason I think that the ordinary mind sometimes is very clever about telling this Objective faculty, "Please get out, you don't really belong here." And if something in me like Magnetic Center, or something that is of a different kind of quality which wants to have an Objective faculty built, that then there is very easily on the part of the rest of the mind, particularly the formulatory part, to try to convince this beginning of Magnetic Center or something that is of a higher quality, that the other—that is, the subjective part—can do it just as well as the Objective part.

You see? I say it is a certain form of cleverness. Because there are many factors in its

favor. In the first place it says, “Why go through all the difficulty of becoming Objective,” and the second is, “We are much larger than that little one there, and we have already an established community which functions together beautifully; we don’t allow any particular quarrels in our mind to take place, every person has his function and for that reason why go through all the bother when it is so difficult even to try to become Objective.” And there are many reasons ... and this comes from the condition of Earth in which the mind simply happens to live, and it starts to function in accordance with its own laws and it doesn’t want anything that is unnatural—under the understanding that that what is taking place in the ordinary mind is a very natural process.

So, whenever there is a possibility and things go a little bit wrong, or there is not enough energy for the Objective faculty to be fed, then the ordinary mind comes in and says, “I can do it.” And this is the *ersatz* that Gurdjieff talks about: “I can do it just as well, and much easier.”

So, whenever I start to describe, whenever I start to associate, whenever there is something that I recognize and define, then my ordinary mind is active. And the requirement for an Objective part of the mind is to be completely cold in itself, not in that what it sees. So when I discover that my hand or my arm is cold, it has nothing to do with the little ‘I’. The little ‘I’ wouldn’t even know. It only knows the existence, and there is no description at all, and no further attachment and no identification whatsoever. At most I have said that the little ‘I’ has two functions: one is to Observe, and the other has the beginning of an ... what I call a ‘benevolent’ interest which is partly, you might say, a little ‘emotional’ function of the little ‘I’; but it is so little developed that the Benevolence of that kind of an interest in the beginning is very little, and that all the energy has to go to the development of this Objective faculty.

Now, the Objective faculty, in its particular field of the mind, takes place in a different section from the rest of the mental functions. And that is called the ‘virgin soil,’ which has the mental equipment but is not at all used, and all that Magnetic Center ... if we take that now as the instigator of my real wish to want to work, all that Magnetic Center has to do is to try to put this observatory, this Objective faculty, in a surrounding where it has already the equipment of a mental capacity... It is the brain, and it is part of the brain which now has to be taught to begin functioning in a different way from the subjective part.

You see, all the advantages are there for the mind to start with something that is a little different and a little new, and as long as there is enough wish all the time in myself to want to

Wake Up—so long as then—there will be enough food to be given to the development of the little 'I'.

Always be afraid that as soon as you start to think about it, or describe it in any way or classify it or pigeonhole it in some way or another, it is not your 'I' that is working. It is only your mind. And whatever the reason may be—the unnaturalness, the tremendously small quantity of energy as represented by the wish, the tremendous amount of naturalness that has to be overcome—it will take quite some time before even the feeling of the little 'I' is tolerated. It is, as I have said, a neighbor that comes in to a community; and it is looked at and they are afraid and they don't know what this little 'I' is up to, and then they see this kind of building go on, and they will say, "What's this." And of course there are a few curiosity seekers in the mental functioning, and there are a few so-called 'thoughts' that are a little bit more open than the stereotyped ones which are only subjective, and you can imagine that they come around a little bit and to look in and to see what is being built.

And this kind of a graphic presentation of it is very helpful, because after some time maybe those little parts of the subjective mind but which more or less are curious and have a certain amount of interest in finding out what is happening, start to talk with the foreman. You see, this observatory is being built; and there are a few cells engaged by the foreman—who is a direct representative of Magnetic Center—to try to build it, and they find from the foreman a little bit of information. It is not that they can talk the same kind of a language, either subjectively or Objectively, but they talk a language of building and they can talk a language of mental functioning.

So after some time this little observatory starts to be tolerated and then they—that is, the good, well-meaning mental functions—go back home and tell their neighbors that after all don't be afraid, there is nothing really to be afraid of. And after some time they start to realize that this mental functioning that is being set up is a little different and might, after all, be more helpful.

Now, what is this helpfulness. It's really that there is in each cell a latent desire to grow, and that many of the cells wishing to grow unfortunately are not in a position that they can do very much. You see, this is in truth the whole situation as far as all cells are concerned with the body. Each cell has in it a certain life force and each cell has also a wish to go somewhere else where they can be more useful, or at least where they feel that they could be a little freer from what they are. It is, with the cells of the body, very much like the cells as represented by human

beings, and that each person, also in relation to other people, is very much trying to distinguish themselves or to separate themselves a little bit away from the others in order to have what is called in the world a more 'enviable' position. The same thing happens to all the cells of the body. It happens to the cells in the neighborhood of the Objective 'center,' let's call it. For instance, there are many cells in the body that would like to aspire to become different kind of cells, and I think it is with such cells, very often a cell in your arm, a cell in your leg who have heard somehow or other—by gossip or somehow by means of some form of communication that we don't know—that somewhere certain other cells exist which have a very special function, and among the cells that do exist and are parts of certain organs, they have the kind of work to do that many of the cells would like to aspire to. And they cannot move; because all they can do, at times to look lovingly towards that what they would like to become—very much like a Mohammedan every time at six o'clock turns his face to Mecca, hoping that someday he might become a Hadji and go to Mecca and kiss the Kaaba, and see the holy grave of Mohammed and return home and be ever since ... ever thereafter a distinguished person.

Well, these little cells, having heard of something that might exist—and of course there are many cells like that, but not enough really to make, um, a kind of an immigration problem—they start out and they are then in the place in which they are bound by the conditions in which they have been brought up, and they have already, these little cells, a little aspiration but they are so bound by their surrounding that they cannot do anything about it. They may, for instance, have relationships—of marriage or children, or friends ... or positions, or no money or an impossibility of transportation—whatever it may be, very much like a human being who tries to go to Tibet and he cannot go and has to satisfy himself maybe with reading about it, maybe with overhearing someone who has been there who tells him all kind of tales; and many times this question of folklore is based on that what has existed and which now has to suffice for those people who only can read about it without actually experiencing it. So that at certain times, even during the day or at certain times during their lives, such a cell, being now let's say in the arm, is trying to look in the direction of an eye, or the direction of an ear, or of a ... or in the direction of a heart or the direction of mental functions or the direction of sex, in order to wish to have enough energy—or gumption or ability—to reach the place where they feel that they could be better functioning than what they are doing now. And it is difficult for them to establish the fact that they are at their place, and that as supporting cells they form a part of the total organism of the

body.

Well you see, this happens to the mind cells. They look at this what is different for them, and a little bit afraid ... not knowing exactly if they actually could become that ... but looking up to it and then being afraid that it might usurp their power, that they in the beginning are an enemy. But later it changes, and it is particularly those who are in the neighborhood of the building of the little telescope, which is the Objective...

> [Noise of Ralph and Margaret leaving. Mr. Nyland: Goodbye, and have a good trip. Ralph: Thank you. Mr. Nyland: And let me know. Ralph: Yes, sir. Mr. Nyland: Goodbye.]

...so that they at certain times, becoming a little bit more afraid of what goes on at the building, they start to realize that this Objective faculty has something that is a little different from what they are brought up with, and that in some of them—and those are, you might call it, the 'black-sheep' cells—there is a certain wish to find out more in order, by closer association with that what is Objective, that they also might become a little different kind of a cell, perhaps distinguishing themselves from the rest and, in any event, no longer wishing to remain a supportive cell.

You see, this process that goes on ... and it goes on for quite some time, and it has to be not only tolerated but it has to be encouraged because it ... that is the reason why it goes so slowly, and that from the beginning the animosity gradually has to change into a certain friendliness and afterwards into actual cooperation and that, because of this, when the cooperation is sufficiently strong so that if the little 'I', this time having grown up, would wish for its own development to go and mingle with the multitudes, that then there are some well-meaning cells already who are his friends.

You see, this is the meaning of Participation. Having Observed, having acquired an Objective faculty it is necessary for the little 'I' to become definite about having this; and testing it out in conditions which are a little bit more difficult than only in an Objective world, now Objectivity has to be put to the test, and it only can be tested when the purpose for which it was created—that is, to help subjectivity to free itself—that then it can return to the subjective world. "When Mohammed cannot go to the mountain, the mountain will have to come to Mohammed"—it is an old saying that way, because that what really takes place is when a subjective cell cannot become Objective, it will be in time that the Objective cell will come to the subjectivity. And this is how development will take place ultimately: That when the

Objectivity can grow enough and when it can maintain itself, and when it is sufficiently strong to be able to withstand all kind of even onslaughts on the part of subjectivity—because there are many conservative elements in a human being—that then gradually, because of that he will test himself out in the rest of the world and return to the world as it is—a world of subjectivity—and then, you might say, start his 'real' Work.

Work only starts when one goes over from an alertness into an Awareness and a state of Awakening. But the second start for Work is that when I now say I have an 'I', that I have to prove it. And when Magnetic Center has helped to create that what is now a full-grown—or at least a mature—'I', that then Magnetic Center will say, "Now you"—almost I would say 'myself'—"you go out in the world and prove yourself to become a Man."

This Participation, I've compared it, as you know, with 'Messenger from Above,' to some extent, returning to Earth. It is, that Objectivity now wants to go back and use all the different instrumentalities of the subjective world, and it starts to function then like a yeast which gradually ferments the totality, like salt which gradually goes through all of the food which, in solution, is then able to penetrate it into the different parts of the solid food and makes it tasty. And it's exactly the same kind of a process, that gradually my mind and my feelings and my body start to become different under the influence of this 'I', which adapts itself to the conditions as this 'I' finds them and then Works, as it were, 'from within' in order to create what is needed for the continuation of 'I' in an Objective state. And it is then that the subjectivity of the personality gradually will change over into becoming a real Individual—that is, an Individual who can be free, who has the three centers independently developed—and then by continued efforts of remaining Awake—and remaining Awake from the place where it has to remain Awake regardless of the difficulties—will then start to develop the three possibilities of the three bodies.

Does that answer what you had in mind.

Questioner: Yes.

Mr. Nyland: Beware of your mind. Your mind is an enemy. There's no question about that. Everything that one introduces of this kind in ordinary life is always considered with bad eyes; sometimes jealousy, sometimes downright hate—absolutely Objective, and this is, almost you might say, a 'law' which has been given by Mother Nature. Mother Nature wants us to be unconscious so that we, as whatever Mother Nature now may mean—maybe sometimes it's the

Earth, sometimes it's called 'Mother Earth,' sometimes it's the body—that we don't want anything strange but that the things have to be kept the way they are, and that whatever is secret only should be disclosed to those people who can stand it and perhaps can even use it for their own benefit, without telling the others.

And if you look historically at the different ways of how people and civilizations have grown, it always has been that, that whatever was known and whatever was knowledge was always kept a secret from the general multitude, and that the good people simply were kept asleep—sometimes by force, sometimes by coercion, sometimes by actually threatening their lives. And the constant objections there have been to introduce anything new, that only when there was enough of this kind of objection that the people could band together and then as a unit became stronger than the force which originally—aristocratically, like the aristocrats were, or like politics, or like a certain ruling class—that it only would be possible because of a revolution changing over into a new kind of a pattern of living.

Now maybe, if that is the case and has been historically, it may have a parallel in the description of the development of an 'I' for oneself, and I am afraid that at a certain time in the development of an 'I' and the returning to Earth, that there is going to be a tremendous difficulty of not wanting this 'I' to have the super power it should have, and that it will go at the cost of a tremendous amount of distortion and loss and suffering and all the things that go with it. Because Man as he is is not willing to give up unless he is fully convinced that he is getting something better than what he has.

Much of the turmoil, much of the suffering, much of the even Conscious Labor that has to be created, has to have dependent something that will make it Work for the purpose of further growth, and that in this development the step that is needed—between the Observation with non-identification and Simultaneity—has to be followed by the step of Participation.

And the Participation is not all of it; because one falls rather into a trap of trying to adapt oneself to conditions one already is familiar with, and because of this even Participation will for some time be quite subject to the law of habits, and that after one has tried to become Conscious in the field of where one already knows one's manifestations, that then—habitually—Objectivity is killed. And the great danger, I think, of this so-called 'participation' is that after some time it will be almost common—as if it is a habit to one to be Awake—and without knowing it one goes back again into a subjective possibility.

The solution to that is to acquire new fields in which this Objectivity can start to function. And this particular step is Experimentation. It is the 'Do-Re-Mi' of that triad—the 'Do-Re-Mi' of the intellectual development of the intellectual, Soul Octave—that has to be gone through as three steps, and the Experimentation simply means that I add to the totality of my experiencing a great many more in which it is impossible for me to have any habit formed, because it's new. And then I solved the problems of Experimentation, I have a certain strength; then this 'Do,' 'Re,' and 'Mi' could become One if it is united, and then it has to fulfill three functions: one is to remain Objective; one is to be present on the spot wherever it has to be active; and the other is—and that is the neutralizer—to be able to apply it to conditions in which my ordinary mind is not familiar.

You see, this is what gives me the freedom for my mind, because as long as I do certain things that my mind is used to, I run into the possibility of habitual behavior. As soon as I have a new field—new for *everything* of me, new for any form of behavior of my personality—my mind has nothing to go by and therefore can leave the 'I' free to operate.

You understand how this starts to function. It is not necessary to understand it all, and gradually you will see that there are certain things that will fall into place. But what is needed, much more than one realizes, is that in order to fill the mind with a lot of theoretical knowledge, the mind has to be emptied also in order to bring about a balance for myself. But that physical work which could bring about the balance, is not enough when it is done by itself, and that many times any number of so-called 'physical work' in the name of Gurdjieff does not amount to anything at all—than only the development of, as I say, some muscles that might be quite useful, and fun to some extent. But to be reminded that it is necessary to Wake Up, to remind other people, to say "Here, where you are, what is your presence, what is this what you are doing; with what are you doing what; what is there while you are doing it," and to serve in some way or other, and to constantly be reminded of that kind of Work, this time Work on the totality of oneself; not just the acquisition of a little dexterity with one's hand and the mind, of course, prompts you, it is quite a different thing.

All right?

Ya?

New Questioner: Mr. Nyland, for about two years I think I was in the Work, and...

Mr. Nyland: Weren't you?

Questioner: I don't think so now, sir.

Mr. Nyland: Well, it's otherwise.

Questioner: And I've come to the point within the last two to three months...

Mr. Nyland: What made you think you were not.

Questioner: What made me think I was not?

Mr. Nyland: Two years is a long time.

Questioner: Well, to state what I have to state perhaps will answer it. In the last three months, at least, I've come to the point where there was a tremendous weariness that is not of the body, and it's almost a burning sense. And it affects my activities in large ... and in everything. And one of the same problems that besets me here, is that I see I don't know how to formulate a question.

Mr. Nyland: I wouldn't worry too much about that. Can you formulate for yourself what Work means—for yourself. For instance, if I say I 'Work on myself' or try to 'Wake Up' or to be 'Aware,' what kind of connotation does it have for you now.

Questioner: Well, it has very large connotations. It's, ah, it means finding a name, it means valuing something...

Mr. Nyland: No, nothing at all. It doesn't require a name, and it doesn't require any valuation whatsoever.

Questioner: Well, I'm in a state of confusion.

Mr. Nyland: I know. It's a question of an effort. If you sit and you try to be Aware of yourself, what is it that takes place. It is not a totality of yourself. Your body sitting in a certain position which, if you look with your eyes, you could describe and with your eyes you can also 'study' you might say, a movement of your hand or your arm. Now, if you close your eyes you still have an image of that what you have been, what you have received by means of your eyes, but now the eyes are closed and that therefore any further movement you don't know with your eyes. Well, if one tries this and you keep your eyes closed and you move your arm or your legs—or re-sit, or whatever it may be—you then have ... you can at least follow, perhaps, what has taken place. It's partly based, of course, on a memory because you have done this many times even without your eyes and one has judged by the result that has been obtained, but if one starts that way and keep your eyes closed and then become Aware of yourself... By the Awareness, I mean now that you are not describing particularly the way you are, only you know in a general way that your arm has moved from one place to another. You see? Now you open your eyes and you

verify it, if with your eyes you get the same impression as what you have received by means of the Awareness.

Your Awareness is something that is separate from your mental functions. It has to do with a being Aware of something that I know. I know I exist, although I cannot describe in detail. And moreover, for my existence it is not necessary to describe it. I'm interested in the fact of existing. Anything that I would like to describe of myself I can do with my ordinary mind, but when I now exist and this body walks from one place in the room to another, there is a possibility of being Aware, and remaining Aware, without having my mind—ordinary mind—function, than only to see where I'm going. I sometimes can even close my eyes and keep on walking realizing that I am going in the right direction, and at such a time I can experience a definite ... a definite something I call an 'Awareness' of myself. There is no other word for it, and I cannot describe it anyway because it cannot be described.

When I get in front of the door and I wait for a moment, at that time I disrupt or disturb the usual automatic movements of myself; and going to the door and it has a handle or a knob, I would expect to stretch out my arm and to turn it mechanically. And unconsciously I do this a thousand times a day, but now before I do this I stop this movement intentionally and, you might say, I 'come to myself.' I realize that then this body is standing in front of the door ready to move its hand or arm to turn the knob, but I don't do it. At that moment there is a realization of my existence, and also a certain knowledge that something in me has stopped moving my arm. Now, that what gave the order to stop my arm is still a mental function, but I become Aware of my body being stopped, and I now realize—or it is, I have an Awareness—of the existence of myself standing there in front of a door. Now I can give a command, again, to move my arm and open it and I then can hold on, if I can, to this experience of an Awareness of myself existing.

Now, there is no use talking about it too much until you know what it is at least by a little bit taste, or a difference of a realization of your existence as compared to a thought or even a feeling of yourself being there. You see, this requires probably many different ways of doing it at different times; and at times particularly when you are not particularly engaged in anything that involves you emotionally, so that that what I am doing is a very simple operation belonging only to the manifestation of my body, but that something in my mind can become Aware. And by the Awareness, again is meant the acceptance of the fact of existing—and the acceptance of that, the way it exists, without any criticism or wish to change it, without having any idea that it

ought to be different. So, neither my mind or my feeling plays any part in an Awareness, and that is why I say it belongs to a different kind of a 'level,' and because of that the experience that I then have, as an absolute sense of Being, is of a different kind of a taste.

Now, when you have dabbled in it for some time and when you have constantly thought you may be working and it has nothing else ... and has been nothing else but a thought process, you will have a little difficulty in breaking it down. Because I am afraid that people very easily get spoiled, and they start to consider that they are Working when all it is, is they have a well-meaning good little bit of a mind—ordinary type—which tells them that they are at Work. And I think this danger is of course much greater—of not being able to extricate oneself from so-called 'forms' that have to do with Work—than for anyone who has never heard of it and for whom it becomes much easier.

Now, you have that, let's say, as an 'added difficulty' for over two years. But, simply say, "That what I have learned, that what I believed was in the direction of Work I leave for the time being alone; where it will fit in later and whatever kind of experiences I have had that might afterwards be useful, all right, I will take it." It is exactly the same as anyone who has been intellectually engaged in a variety of different things and whose mind is functioning very lovely and beautifully. But for the time being, I say I am nothing else ... I want to be nothing else but a recording station in which a part of my mind is functioning simply as an observatory in which something of me tries to Observe that what is something else of me. And the problem becomes then very simple, because I have to apply it now when I think about it, to convert this—thought energy with the wish to Work—into the actuality of an Awareness. That is really the difficulty: That I have to learn what is meant by being Aware and, as I say, I do not know it until I experience it. I'm ... many, many times I keep on trying to Observe with my ordinary mind, and it is not successful.

Now, when I try to Observe, that what I wish to Observe, the object—that is, my body—has to be in such a state that that in itself has no particular wishes at all; that I should consider it as if it is nothing else but a lump of flesh happening to move, and which of course is guided by a little mind which makes it move, or a little bit of feeling or a little bit of blood that circulates around, or receiving constantly impressions from the outside. But I try to reduce them to a minimum—that is, my mental functions to a minimum in order not to have too much objection, I try to reduce my feeling to a minimum, and I try to reduce my state of physical body to a

minimum by means of relaxing. So it may take a little while before the object is so, you might call it 'small,' or so almost non-existing, or that the functioning—all functioning—in my personality has been reduced to the lowest possible scale that it may be possible for the little 'I' to start to function and become Aware of me.

Again, I have to try this. I also have to try it in different conditions; because I know that many conditions affect me much more than others, that my reactions to certain conditions—as a thought process or as a feeling process—of course is very far from being even in a relaxed state; and that many times I wish to Wake Up—I said especially as soon as I hear the word 'Waking Up'—in the most difficult conditions I can think of. And immediately I start to be so-called 'Awake' or 'Conscious' of myself in the presence of other people, whenever I am engaged in any kind of a conversation or an argument, or whenever I am habitually employed in certain things that really require all my attention—and particularly professionally—and I want to do this sometimes because I want to prove to myself that I am really able to do this kind of a thing, and the result is, logically, that I can never do it. But I don't want to admit this, and many times I continue to do it under such difficult circumstances, hoping that some day it will be all right; and in order not to lose any self respect, I start to believe that what I'm doing is real Observation.

We have to come down from that, you might call it, a 'high horse.' One has to admit that one is absolutely like a little baby regarding the possibility of Observing oneself. And there is nothing to admit to oneself; that I cannot as yet do anything whatsoever, and that that is the truth of everyone. I don't care what kind of an intellectual giant, or what kind of an artist, or what kind of a Man full of dexterity physically he is, he is absolutely incapable of being an Objective, functioning baby. At most he is not even born. At most there is a little bit of a thought of gestation in him wishing to become Objective, and it has never as yet been tested, even in the ordinary world, of even trying to make a separation from that what is now functioning as his body and that what is a little part which might start to function in an Objective sense.

But you see, regarding these questions of perhaps a spiritual nature, I am so used to make other people believe, and also myself, that I'm worth much more; and that for that, whenever I can indicate to someone that I am already Conscious and that the other poor people are not as yet, I find a certain amount of vanity in that, and it enhances my respect for myself. And it's quite idiotic how, in relation to those things that are extremely difficult, I would like to indicate to others that I have already mastered them.

When there is ... when it is something that is more or less within the grasp of many others, I don't mind saying that I am just beginning to study. And this, I think, is a tremendous drawback—particularly when one works in a group of people where everybody is still blind, and there is no one to indicate who is really blind, and everybody claims they are all-seeing. And it becomes like a mutual admiration society: Everybody's my friend, and I want to say that he is my friend because he will tell me that he is my friend. That's utterly absurd. The reality is only for myself. The sincerity and honesty, if I know for myself that I am not Observing and I don't mind mentioning it; that regardless of who else says that they are Observing and I don't have to imitate them, and I am not any less than they are, and perhaps—who knows—I am more Observing or Awake than they are.

I must never compare myself with someone else. We are all, in that sense, in the same boat. We are all unconscious 99.9999 percent of the time; and there is no getting away from it because we are all living on Earth and we are all subject to those kind of laws, and it's only the very few who even can leave for Mecca and become a Hadji and then have the crown of glory with a little fez on their head representing, maybe, the development of the beginning of an 'I'.

But if one starts, and if one starts in a very simple way and if one is clever enough to know that I shouldn't waste my energy—although it may be very desirable, and surely for the sake of vanity very useful—then I can start when I am by myself, when I, let's say, just 'get up,' and then I spend the next half hour trying to be Awake as much as I can. That I will not fall into the habit of regularly—whatever I've been doing: putting on my socks or shoes or trousers, or shaving, or standing in front of the mirror and trying a shirt on and a tie and so forth—that all of that is absolutely subjective, and that I have no chance whatsoever even to be, by mistake or by accident, to be Objective, and that the only time that I can think that I will be Objective is when I make an effort to really be Objective as well as I can.

I also must never forget that even if I have the best of intentions, and even if I understand clearly what is meant, that sometimes there is not even enough wish, and that sometimes that what I reach as far as the degree of Observation is concerned, is probably so mixed with a lot of good attempts on the part of some subjective element in me—willingness or kindness even, to the Objective faculty—that much of it is not at all Objective, only it has a little bit of a ... a ... a light point that belongs to it.

Many times I have said the question between midnight and midday is twelve hours

difference; and that light, which is intense and to its maximum at midday, and the darkness which is just the opposite, inbetween the Sun moves over twelve hours through different regions, giving on Earth different quantities of light and different quantities of heat. But let's assume for a moment it's light. That what can affect my mind, and the resultant of an Observation, is dependent not only on the clarity but the actual quantity of light as represented by that what is my mind as Sun, and also can give off that kind of heat as heart, which is then together mixed in the effort which I make to Wake Up, that maybe I have to go through a long period of twilight. That the period of gestation, of being interested gradually—and assume for a moment that I am conceived in utter darkness—then there may be in me an element that wishes to go to the light; and it may have to travel a little bit long—from 12 o'clock maybe 'til six when the Sun gets up in a sunny temperate climate. But at some times in the tropics the Sun comes up at five or four o'clock and the period of darkness is a little less, and perhaps that summer period may be an indication of the total amount of heat which I produce by having the intensity of a wish. And if I am cold as in winter time, it may take 'til eight o'clock before the Sun comes above the horizon, and then I still have a long twilight period.

It depends where I am—where I wish—what I can do with the state in which I am, which is the climate of that what is my Earth. When I am at the poles, six months I live in darkness; a little bit of light a little bit of twilight, six months I have a little bit of a chance, but the Sun doesn't come higher than 23 degrees above the horizon and therefore there is very, very little of that kind of an intensity of either light or heat. But when I get to a tropical climate, I have the Sun above me, in zenith, at noon. I have 12 hours light and 12 hours darkness. I have a Sun that comes up from the horizon at a degree of 90, and then what it takes in order to get above the horizon and give full light, which is about 18 degrees above the equator, that means for me in the tropics that the time of twilight is much shorter.

When I am in Earth in the tropics, I am with my body by means of that what I call my 'feeling'; and this time wishing to become really Awake, it is an emotion in me in a much better position. The stronger and the more intense my emotion is, with other words the more tropical I am. In between I know we have a little longer period of twilight ... and still, I can never get around the twilight period, and there is in Observation always a certain period in which I have to do as well as I can with all the so-called 'percentages' of darkness, and gradually hoping that by constant application of Work on myself, that out of that darkness gradually more and more light

will appear in the possibility of being Awake for me; and that even if the Sun is above the horizon, it doesn't mean that I am in the same place where I would be at twelve noon.

You see, there are all kinds of gradations, and when I have difficulties to overcome, maybe I'm a little bit closer to the North Pole. It just happens—these kinds of experiences happening to people. Some are a little luckier than others. All of them have to travel the same way, but some start out a little quicker and then have their difficulties, whereas some of the others may have it in the beginning and then later it will be easier. I do not know, and no one knows and no one can foretell. Because this depends entirely on experience, on living conditions, on the way I have been brought up, on my particular culture, my civilization, on the friends I'm dealing with, the kind of work that engages me, the kind of worries and thoughts that I must have in my mental center to settle affairs of my ordinary life. All the different good friends that will advise me one way or the other, the contacts that I have of different directions which almost were the same and which I cannot give up—things of that kind always determine whatever particular type a person is as far as the acquisition of so-called 'characteristics.'

You see, it is partly a biological affair, dependent of course astrologically on the type that one is. But during one's lifetime one acquires many things which are laid on on the outside of one's personality, dependent on whatever conditions I happen to live under. And that essentially I am two other 'kind of people,' you might say: That the kernel of myself, my essence essence, born or conceived at a certain time under astrological conditions which became for me apparent when I was born, and my horoscope would indicate that; also that what is now for me astrologically true, also has, for one third at least, that what came to me through father and mother as their particular seed and *their* astrological conditions and *their* states, psychologically as well as physically. So a Man is made up of three things: Biologically, astrologically, and again I call it 'sociologically'—although it is partly astrological again, dependent on how I as a certain type react to conditions which are also astrologically conditioned, but this time on a larger scale.

You see, you must take all these different things into consideration. And never start, as I say, to compare yourself. There is one thing; it's without any question: Every person is absolutely like a baby; not even being able to crawl, surely not being able to stand on his feet, and when they do prematurely their legs will get crooked. This is the trouble: That many times I already I get a little exposed to the ideas of Observation, and before I know it my legs are

crooked. I can't straighten ... sit ... stand straight anymore, and a lot of damage has been done to my mind simply because I assumed I was Working, and I wasn't. And to undo it, it will take a little sulphuric acid to dissolve.

Don't make a mistake about it. Your mind is clever and it will tell you that you already know. And you don't know, and I'm absolutely certain you don't know. But, to find out try to compare it, and for the time being do away with whatever you know, whatever knowledge you've had. Whatever—it doesn't make any difference whatsoever. You have ... what you have is you now, at the present time a breathing human creature with different faculties of a certain kind—different abilities, dexterities, knowledge, feeling, whatever is represented by your personality at the moment—and you say, "I breathe," and now with this kind of breath I want to try to Wake Up to myself as I am. I accept myself for whatever it is, without being sorry about this-and-that and the time lost and so forth and so forth—and not as yet knowing Observation whereas so-and-so does know it already—never mind, just Work. And, use enough common sense to know when to do it so that you won't get disappointed when it doesn't immediately get the desired results.

Contact with Work. Contact with reading, particularly Nicoll or people of that kind who write books about Gurdjieff and Ouspensky; sometimes Ouspensky, who writes about Gurdjieff and so-called 'quotes' him—all of these things have to be taken with a grain of salt. There are very few—excuse me—very few people who know what Objectivity is. And that there is an awful lot written about it, I don't doubt it—I know—but it does not mean that they know exactly where is the real sound coming from. And one has to question this *only* with one's own experience. Not with what anyone else says. I don't care if it's Fritz Peters or Walker, or any of the rest. You find out, for yourself, what is Gurdjieff's meaning for you. Don't listen to me.

Questioner: I wasn't...

Mr. Nyland: Huh?

Questioner: I'm ... I'm very concerned with this feeling of exhaustion of energy.

Mr. Nyland: Well, that's exactly why you are not using it right. You get focused with your ordinary mind in wishing to Observe. Observation is a process of just Being, as if one at such a time is open to the possibility of that what is the little 'I', I would almost say, 'shining.' No one gets exhausted from sitting in the Sun; only, they get a little warm, but no exhaustion is necessary to have something penetrate in one.

It is all the time that I wish with my mind to achieve certain results, and I call it 'Observation.' Observation is just a yielding, an opening up, a possibility of being porous so that that what is 'I'—or the beginning—can start to function in looking, in becoming Aware, looking at essence, benevolently at me. I have nothing to do, than just to continue with my ordinary life; and the creation of something outside of me is the creation, as I say, of the 'Sun,' which is now not behind the clouds, and that what is needed for Mother Earth—my body—is simply to continue to go on, and what is needed for Magnetic Center is to create the possibility of an 'I', let us say for the time being, 'outside' of me. And little 'I', that will start to function as a source of light, and ultimately of heat when there is a possible connection with my heart.

This is my state. I create them. It doesn't mean they exist, it doesn't mean even that the ordinary Sun gives off light and heat. But for me they do, because I create them that way. I create that kind of a God in my image, wishing then that God to help me for the possibility of growth. And all that is required on my part is to yield to that what I have created as a higher force, by something in me that is of a higher force and a higher kind of nature and I, almost I would say, I 'sit.' But I'm alert. This does not require that I exhaust myself. And I am Awake, and it is not necessary to exhaust myself, because I'm not going anywhere. I just am—sitting, being, walking, doing my ordinary things—and in addition the little 'I' is now Observing this.

Questioner: What, then, are the statements that are made, that one must be a 'good householder' before coming into the Work. And I don't feel that I am one.

Mr. Nyland: Don't be a good householder. Accept yourself first the way you are. Let's find out what kind of a householder you are. Let's get first facts about it, and let's register the facts in an absolute sense, without any particular criticism on your part or wish to change it, or even having an image of what is a good householder. Who knows what is a good householder when they are subjective. I try to describe a good householder in accordance with the knowledge I have now. That is subjective knowledge. I also would like me to be a little bit better than I really am. In order to call myself a good householder, I will start to interpret whatever I have been doing in the best way possible so as to avoid feeling guilty. And feeling guilty, again is subjectivity.

In accordance with what kind of a rule am I guilty. Not from an Objective standpoint. I'm only guilty because someone has a concept of what is a good householder, and if I don't live up to that kind of a concept, then I am to be criticized—by myself or perhaps by my friends. Does a good householder mean that the house has to be clean? Does it mean that the servants don't have

to quarrel? Where does the good householder get his information. Where does he learn to do it. How can I create a good householder who can manage me, and the house, and the servants. What is there in me that is even sufficiently grown up to tell me at the present time what to do.

All that I can create is a faculty which only looks. No more. 'I' cannot do any more than just be Aware. That's all I can give it to do, and that is all it can do to function. 'I' is like a baby. But it's a baby of a very special kind. It's a baby that has a mental quality which is Objective—that is, when it Observes. And 'I'—the little 'I', and I say, very, very small—has nothing to do with a householder. It has nothing to do even with a master, or a master's servant, or does it even know servants. The little 'I' only knows the existence of a body. And it knows that the body is functioning according to certain rules of Earth, but the little 'I' is on the Sun.

And the little 'I' all the time shines, because that's the nature of 'I'. And it's interesting: Wherever I go around the Sun with my Earth, the Sun always shines if I could stay within the Sun. The trouble is, I don't stay within the Sun because the *Earth* moves. It's different with the Moon. The Moon is always lit for me whenever I see it, because the Moon always turns its same face to me. But since the Moon is dependent on the light from the Sun, we have the different phases of the light of the Moon—quarters and full moon, three-quarters or last quarter, and no Moon. It's not my fault. It is the fault of the Sun shining at a certain time, but it always turns the same face to me.

Now, if Earth would turn the same face all the time to the Sun, I would find out that the Sun is always shining and that all the time part of the Earth is in darkness. Human beings are not like that, and they are not dependent on reflected sunlight, like the Moon. A human being has a period of being exposed to the Sun and a period of not being exposed. I have the possibility of being exposed to a period of Consciousness and a period of unconsciousness, but the source of that what makes me Conscious: when I am exposed to it is a source of light which does not know any shadow. Little 'I', when it once has been created, does not know me as Earth, either in shadow or not in shadow. It only knows Earth that it exists as a little bit of a glow, probably turning around on its own axis. A human being as a physical body remains always the same for that what is in his mind. When this mind now is functioning in an Objective sense, and if it could remain in an Objective sense constantly lit up, then the body would always be under the influence of little 'I'.

But what creates the little 'I' is me. And I, the little that is my personality—I have to be

careful that I'm using the right words, because when I say "I" this time, I mean my personality, 'It'—does not know how to maintain 'I'. This is the problem of 'It'. This is the condition of 'It'. This is because the little 'It' is self-centered and turns around its own axis, and at times refuses to see the Sun. The little 'I' constantly is light, is constantly Observing whenever I am open. When I'm closed ... sometimes I've compared it to the firefly which at times lights up and at times is in darkness: I do not know if it is in darkness or not, but I don't see it. And for me the little firefly is like the little 'I'; until the firefly becomes a glow worm and then, with the glow worm it is constantly in light—lightened up, or in its own light as existing—as long as it is alive. That's the difference between a permanent 'I' and a temporary one. So I don't have to worry when I am in the light of my little 'I'. All I have to do is to be open enough to receive whatever the little 'I' at the point of its creation and its own wish to continue to live.

You see, what is meant by creation is that what is one's 'I' wishing, now, to create something that is permanent; and that everything in me as a personality that can be used in order to become something different is now used for this wish to create in order, in this permanency, to find the solution for one's own life. And the realization that that what I have as a personality is all temporary—because it cannot be helped as long as it is on Earth—the whole problem simply relates itself to finding out if that what is the body and that of course necessarily will die, and that I know this form of death and that if I allow it to go on I will die without any doubt. My personality will be dead after some time, and that if I want to achieve the possibility of something permanent that is free from the law of death, then I have to go to a different region, away from Earth. And I call that 'going to the stars' if you like, or I can call it 'evolution' for a Man, or for Man to become permanent until he reaches, in his own development, that what is in his development above his own 'Fa.'

Wherever that point is for his own development or wherever the 'Fa' is for his development, whatever it is that could remain permanent as a state of Objectivity—that I do not know until I start on my road. When I have started and I am in the field of Objectivity, then perhaps I can talk a little bit about someone, or at times my little 'I', who then could start to function as a good housekeeper. But there is nothing to keep as yet. My little house that exists is my personality, it's kept very well. My mind takes care of it. My feeling, for all practical purposes, is enough. It lives on Earth, all I have to do is to take care of it a little bit and to clean it once in a while and to take a bath; and if I do that and I feed it enough ... and I can get along

more or less with different people, and it's no particular problem and then sometimes can function, even, like a housekeeper on Earth. Certainly, I clean out my own house. I can tell even certain servants of mine, to order them around. I can even have certain wishes, that I can say, "Yes, I give in to this and that, I now need ... and today we'll have steak..."; whatever it is—an excellent housekeeper—it is all subjectivity.

How can I talk about anything that is Objective from the standpoint in which I am asleep. I say, at most when I'm asleep I can dream a little bit for the possibility, what is it to be Objective in my dream. And that is all I can do, because when I wake up out of my physical state, or even when I Wake Up out of my waking-sleeping state and make the dream a reality of an actuality of being Objective, I know I come down again. I can't even maintain it. I may have a dream that I wish to Wake Up, I may be Awake for a moment, and is that moment long enough for me to have any definition of what it is to be a good housekeeper? Of course, it's nonsense. Our... You see, Ouspensky uses such little images and maybe it's practical if he really—excuse me—if he really Worked. He knew he never could be a good housekeeper with his own 'I'. If he Worked, he would not talk that kind of a nonsense.

Questioner: I'm sorry to keep taking up time.

Mr. Nyland: That's all right, it's in general use, and it is also of use to everybody who wants to Work. Because what I'm talking about is Work, pure and simple. Nothing special.

Go ahead.

Questioner: I've found it very hard, given the current stage of my own life, to really with honesty think in terms of a ... of a permanency in the sense of immortality, although it's something I would like. And I really find that what pulls me along is the desire for some kind of permanence or value in terms of this life as a possibility, because the other...

Mr. Nyland: Don't forget, the only chance you have is, in this life to become free. The reason why I may have a motivation to wish to Work may be the thought of dying, but with that I surely hope I won't die.

You see, it is a contradiction.

Questioner: Please repeat it. I...

Mr. Nyland: The thought of dying may create in me a wish to Work now and to live as long as I can; so even if I have the thought that I will die, I hope I won't die, and that the reason for Work is definitely an application in *this* life.

Questioner: Then one must not ... does not necessarily have to accept the intellectual or emotional center, the Ray of Creation, and, ah...

Mr. Nyland: Oh! Why talk about the Ray of Creation! It's interesting. Gurdjieff would call it 'frou-frou'; at the tea party—yes—and to show one ... someone else that one is an intellectual giant. It will come. Many of these diagrams: step diagram, diagram of all living, the Hydrogen tables—God forbid. [laughter] It's just stupidity, because all it is is a relationship. Even the question of laws, how many are there on Earth. Forty-eight?

Questioner: Ninety-six.

Mr. Nyland: And then the... No. Ninety-six is lower.

Questioner: Well, then I am feeding the Moon. [laughter]

Mr. Nyland: Yah, this is fine, you know? And when you have in many degrees—whatever it is—and divide it by half, it's no good as yet and you have to divide it by half again, and then it starts to become a table. [laughter] Good grief! If you want to say 'relativity,' if we want to say there is a difference in the number of laws, has he ever written up—excuse me for Ouspensky—forty-eight laws? And, what are they. Has he ever explained? What is a law. What is my law. Under what do I live. My habits, my tendencies, the way I behave—that's my law. The way I react—that's my law. The way I interpret things—that is my law. The way I look at that what I hope for, is a law for me. That what I live in accordance with, is a law. Are there forty-eight? And then the level of the planets—that is, my emotional levels because the planets are my emotions—that is the twenty-four law. How do I get 24. By doubling up ... dividing forty-eight—and that two-and-two get together like a pair—and then I have 24, and what is left of the twenty-four: the same kind? Laws that belong to the planetary level, are they of the same kind of Nature as my forty-eight laws? They are entirely different if it's a different level, and there is no relation ... perhaps in number, and I like to know where are the twelve, or where are the twenty-four—or the ninety-six, for that matter, in order to make a person as if he is a Moon-being.

Leave all that, I would almost say, 'junk' alone. Gurdjieff already covers enough. Anybody who reads Arch-Preposterous, Time—relationships in time—Purgatory, and their heads will swim. And Hadji Asvatz Troov and whatever he says, and Gornahoor-Harharkh and all the electricity at his command—what does it mean to me. At most I can get a picture of a Man. Beelzebub may be not Man; someone from Karatas, a man who has qualities of a different kind who could become, for me in my mind, a Conscious human being. I say he is a human

because he happens to talk English, or Russian.

Questioner: One means—a little—being inevitable.

Mr. Nyland: And... I do not know. He talks to me as Hassein, which is my feeling; he has Ahoon, which is my common ... my body; and he has the Captain, which is my common sense. And there is a nice little family sitting on the ship Karnak and talking about the possibilities of what can be done for Mankind as a whole, and the trips, the Descents that Beelzebub made during that little period. And in that kind of a conversation all kind of questions come up: all and everything; everything but you and me, and we have to put us in it, because you and me take part of that kind of a dish.

And what is the meaning of Gurdjieff when he now pulls our leg a little bit, sometimes is humorous and sometimes absolutely dead serious in the midst of the longest sentences you've ever read. And, what will I do with it. And if you want that kind of information, it's more than enough. Purgatory—it's filled with it. The idea of neutralizing force, triunity, the Law of Triamonia, the Law of Seven for that matter—Heptaparaparshinokh. And then Purgatory—digestive processes. And you can start connecting them with whatever Ouspensky has said, and so forth. And then Enneagram, and what does that mean. Is that a symbol? Is that something sacred? Is that applicable to all conditions of life, as a table that Ouspensky starts to write about? I can make a nice little table with everything according to the Law of Seven—1, 4, 2, 8, 5, 7—and a triangle, I can even invert it and call it the Solomon Seal. I can have all kinds of nice little interpretations of what it means—digestion in a Man according to the Law of Seven, all the different developments in a Man according to the Law of Seven—and I won't even know what I'm talking about. We ... of course we'll say, "It is the Law of Seven—Yes." Can I find the 'Do'? Yes, everybody knows that. Where is 'Fa.' And if I know where 'Fa' is—let us say a certain difficulty that I have to overcome—where is 'Re' and where is 'Mi,' and what is the representation in me of such notes? But supposing I'm at 'Fa,' 'Sol'—what does it mean. 'La'—what does it mean. Why this growth. Unconsciously? Consciously? 'Si-Do'—what is it. And why one-and-a-half. Why half a note. What is this Law of Seven.

You see, when I start to think about that I have enough to do to say I don't know, and then I will find out that I will not know until I Work. Now, when I Work I can probably shovel around all kind of things and make it appear that I know a hell of a lot, but really, if it does not start to show in what I am, in the way I must behave, in that way that it could become permanent

and that in that way the different laws under which I live on Earth, as well as on the planets, can gradually disappear because I'm no longer subject to it. If the Law of Gravity on Earth is one of the forty-eight, it surely is one of the most important laws for me as far as my body is concerned. And if there is a Law of Gravity psychologically, is it also an important law for me to become as light as a feather so that I can float away to the level of the planets? What is new with this kind of thing. We know that from theosophy already thousands of times, and the different layers as far as development is concerned regarding Buddhistic religion. But to give it a little bit of a number without further defining it ... and when you have nice little interpreters, you know, who try to define centers and sub-centers... Read Nicoll if you like. Enjoy it. But don't be misled, and don't think for a moment that it is necessary for a simple-minded Man to know all that so-called 'mathematical' ... how will I call it. [laughter]

Work: Simplicity itself, extremely difficult because it's unnatural. I walk, I go to the door: This body walks, 'I' is Aware of this body walking, standing still. I move my arm, I move my leg: 'It' moves, 'I' Observes 'It', 'I' is Aware. Because, it doesn't give a damn what 'It' does. As long as 'It' is there, 'I' Observes. No more. No more interest than just existing. No more than just accepting the condition as is, as is in reality. These are the facts I need, because these are the facts that are no longer subjective. They are not subject to any interpretation on my part. No wish to change them. I take them for whatever it is that I, my body, happens to be at certain times, in certain conditions whenever I am alive ... and I am alive all the time, then I hope that certain moments of my life—when my life is manifesting itself through my physical behavior forms, with all the other organs functioning—that then there is this little 'I' which can remain Aware, and in remaining Aware can be Awake to the fact that 'It' is alive.

There are two forms of life. 'It' has a life of its own on Earth, 'I' has a life of its own on the level—depending how much there is developed—first of the planetary level, and, then, a form of life comparable to the level of the Sun.

New Questioner: There is something that is of concern to me: It seems so alien to me—in Observation of the body—because my life seems to be composed of states which meet events, and I may not understand these states.

Mr. Nyland: You continue to live all the time. It has nothing to do with events. You breathe and time flows through you, as long as your time is your time and you are alive, you remain a possible object of Observation. It has nothing to do with experiences, with events, with certain

periods. You exist as long as you breathe. As long as you take in impressions I hope that you still are alive. It's interesting to find out that perhaps without impressions I could still breathe, and perhaps as such—as a lump of flesh—if 'I' could exist I would still be an object.

But, you see, there is nothing fanciful about it, nothing secretive. There is nothing that has to be linked up with whatever has happened in your past. 'I' is only interested in that what happens at this moment. It has nothing to do with analysis, nothing with a description of how you got to be what you are now. You are! How often does Gurdjieff say, "I Am." This state—"I, Am"—"I" means that what is my aspiration towards that which I wish to become. That's "I." That is a wish to grow—evolution—and "Am" is I am this body, which, you might say 'wishes,' but in any event is the existence of myself as I am. And you say this to yourself ten times a day.

I give you a task. Ten times a day you are quiet, you sit, you inhale quietly and deeply. At the end of the inhalation you say "I" at that moment you have aspiration towards wishing to become Conscious. It is at that moment when one changes over, the direction of the air exhales, goes the other way; at that time that what is taken in of the air and can be used for digestion stays in the body, and as you now exhale—again, slowly down to where it ends automatically—you say at the end, "Am." And this "Am" means you, your body, exists, the existence in that life in that form or that level of Being.

"Am" is important. It's fortunate it is English, because we wouldn't have it in French. "Am" is as if that what takes place in you vibrates. "A,'m'"—also pronounced 'em'—means 'end.' I do not know if you know that. 'M' is in your hand. The lines in your hand—left and right—have an 'M.' The original meaning, as explained when people spoke Latin, is *Memento Mori*. That is "Remember-that you will die, remember-that you are mortal." 'M'-'M': One, for a right-handed person, is the state in which he is in which he can remember that; left is what is potential in Man usually, when he is right handed, which is not as fully developed, which reminds him of how he was and how he then existed as a body coming on Earth. That is 'M,' and every time that you now inhale and exhale, you look at your right hand when you inhale and you say "I," and at the end of this exhalation you say "Am."

And you do this three times and then continue with your ordinary life; and again at a certain time when you feel that way and when you really wish and you can be quiet, you come to yourself, you simply relax at that moment, stop your activity for a moment—forget about it,

don't think, don't feel—then only make the statement "I Am." And three times, and then go on. After the task ... and if you do it at the end of the day, you let it be followed by "So help me God," if you can do it before you go to sleep.

Questioner: Sir, could I repeat that. Because sometimes...

Mr. Nyland: I'll repeat it for you. Ten times a day you use the phrase "I Am." At different times of the day—whenever you feel like it or you think about it, and there is a good opportune moment. Whenever you do it—one of the ten—you say it three times. So you see, the exercise "I Am" is three times saying "I Am." Inhaling until you have to stop to say "I," you remember the 'M' on your right hand as being that towards which you aspire to. You cross over; it is like a little bridge at the end of an inhalation, you cross over into the exhalation. It's a different process, and at the end of that process I am down to Earth. I remember with my left hand that what I am, and I say "Am" and it vibrates in my chest.

This I say every three times. Nine times like that. The tenth time I do the same, and if it is close to the time I go to bed I say, "So help me God." By that, one can mean whatever you wish. "So"—in this way. "Help"—that is, I am dependent. "Me"—that is what I am, my total life. "God"—that what represents for me as a higher form of Being towards which, again, I wish to aspire to, and of which I wish my little 'I' to make similar, or part of. I want to endow it with the same kind of a quality so that, for me my little 'I' could become sacred; as if, when I wish to pray I could pray to this little 'I' to help me, to give me guidance and to light me on my way. That is really the whole point.

That is the whole point of work. The whole point is to become that what I should become, realizing that that what I am, I'm not as yet. And what I wish to be I cannot define as yet, but for the time being I accept that what I am by means of Working and building. And the higher I can build, the more I can get away from Earth; as if it is the birth of an 'I' gradually being erected unto the heights on which I can climb that vertical line, to that extent... [tape runs off]

End of tape